

Edits for IQC meeting of March, 2016

UBEROI FOUNDATION INSTITUTE FOR CURRICULUM ADVANCEMENT

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Requested revisions to the History-Social Science Framework Second Field Review Draft
Approved by the Instructional Quality Commission November 20, 2015.

1. p. 212, line 819

Change indicated: Indian history then entered the Vedic period (ca. 1500-500 BCE), an era named for the *Vedas*, Sanskrit religious texts passed on for generations through a complex oral tradition.

Replace with: at least, ca. 2000?-500 BCE, or at the very least, ca.1500?-500 BCE.

Justification: Carbon dating has established that the Saraswati River dried up by 2000 bce, the date just given in line 809. The Saraswati River was the center of the Rig Vedic culture. This is an historical fact. Since the Rig Veda repeatedly describes the Saraswati as a mighty river flowing from the Himalayas to the ocean, the Rig Vedic civilization had reached its zenith at least by 2000 bce, and good evidence is there for an even earlier date. It is not in keeping with most recent historical evidence to leave the date at 1500 bce, which was first proposed in the 19th century, prior to the discovery of the Indus-Saraswati civilization.

Upinder Singh's college text published by Pearson, *A History of Ancient and Early Medieval India* (a copy of which has been provided to the IQC), is the most recent general textbook on Indian history. It supersedes the works of Romila Thapar and A. L. Bhasham, both of whom subscribed to the 1500 bce date. Singh summarizes the state of research as of 2009 on page 185 in a sidebar titled, "The date of the Rig Veda." She concludes: "Dates falling within the late 3rd millennium bce or the early 2nd millennium bce (calculated on the grounds of philology and/or astronomical references) cannot be ruled out."

The debate over the Vedic period goes back to the late 19th century when Hermann Jacobi argued in favor of a date around 4000 BCE for Rig-Veda and not 1500 as proposed by scholars at the time. Moritz Winternitz in the 1900s rejected this date of 1500 for the Rig-Veda, showing on purely literary grounds that this chronology was far too short to account for the evolution of Vedic and Late Vedic literature and the Rig-Veda must have been composed sometime between 2500 and 2000 BCE. The Saraswati's drying up as a chronological marker

for the end of the Rig-Vedic period was accepted as early as in the mid-19th century, e.g. by Max Müller, long before the current controversies, and we now know that the river begins to break up about 2600 BCE, disappearing in its central basin by 1900 BCE. All this taken together shows that the 1500 BCE date can only be shown, if at all, as one opinion among others, for which no definite evidence exists, as Edwin Bryant (among others) has demonstrated. The only honest statement would be to acknowledge the diversity of opinions (see for instance the respected British archaeologist Colin Renfrew who argues that the authors of Mehrgarh in the 7th or 8th millennium BCE were Indo-European speakers!). In other words, the dates for the Vedic period must remain open and no such dogmatic assertion can be made in the absence of conclusive evidence.

We have separately submitted a compilation of recent statements by academics who oppose the Aryan migration theory, "Uberoi Foundation Challenges to AMT," which shows that there is legitimate academic challenge to this idea.

2. p. 212, line 823

Delete indicated: "entered South Asia, ~~probably by way of Iran.~~"

Replace with: "entered South Asia, probably by way of the northwestern regions of India."

Justification: First, there is no historical evidence that the Indo-European speakers entered India from the outside. Second, what theories are put forward so specific as to say they came by way of Iran? Better to state more generally, "the northwestern regions," which is what the adherents to these theories propose.

Importantly, the supposed route of the Aryans is not consistently presented in the existing seven approved textbooks for 6th grade in California. McDougal (p. 228) and Houghton Mifflin (p. 228) both provide maps showing a more northerly invasion route; Holt shows two routes (p. 149), one around the Caspian Sea south through the Iranian Plateau, the other to the north, up and around the Caspian Sea and then south through Afghanistan; Prentice Hall (p. 117) gives no map and simply describes the route as "from the north;" Macmillian (p. 244) gives an invasion route from the Aral Sea almost due south into India, far from the Iranian Plateau; Glencoe (p. 242) likewise starts near the Aral Sea; TCI gives no map, as their authors do not believe such an invasion occurred; and Harcourt (p. 385) gives routes both south and north of the Caspian Sea. Only the southerly routes around the Caspian Sea pass through the Iranian Plateau.

The "Kurgan hypothesis" is about the theoretical dispersion of Proto-Indo European Language and includes the presumed spread into India. A typical map of the hypothesis is shown here, https://en.wikipedia.org/wiki/Kurgan_hypothesis#Revisions, and gives a northern route which does not pass through the Iranian Plateau. Our edit resolves these contradictions.

3. p. 211, line 825-828

Delete indicated: "The early Indic speakers were most likely animal herders. They may have arrived in India in scattered bands, later intermarrying with populations ~~perhaps ancestral to those who speak Dravidian languages, such as Tamil and Telugu in southern India and Sri Lanka today.~~"

And add: "...later intermarrying with the local populations. Historically, there was a significant dispersion of Harappan-Saraswati society from 1900 bce onward, likely caused by ecological changes, with a large section of the population moving to the Ganga plains and other areas within and even beyond India."

Justification: There is no evidence of Dravidian languages in the Indus-Saraswati region. Geographical names, such as of rivers, mountains and seas, are historically durable. Even when the language of a people changes, these names tend to remain the same. None of the geographical names of the Indus-Saraswati region shows an indisputable source in Dravidian language. Further, there is no evidence of the dispersion of Indus culture to South India as might have been expected if the Dravidians moved south from the north. If the language of Indus-Saraswati was non-Indo-European, it would more likely have been Munda, which is now spoken in Orissa and Bihar in India's east, and would have been spread by way of the Ganga valley to Orissa and Bihar.

The important historical point to be made here is that the population of the Harappan civilization dropped drastically, with people moving both east and west to more suitable environments in which to live. This is the established historical fact; whereas the theories about language remain unproven.

In 2001, Edwin Bryant, professor of Hindu religion and philosophy at Rutgers University, published *The Quest for the Origins of Vedic Culture, the Indo-Aryan Migration Debate* by Oxford University Press. In the book, he details the current linguistic and archeological evidence for and against a migration theory. He concludes, "The fact that there is no consistent archaeological evidence of the Indo-Aryans crossing central Asia and into India indicates that the archaeological record, on its own terms, does not point to the trans-Asiatic trajectory of a linguistic or ethnic group into the subcontinent in the second millennium bce."

There have been serious efforts made to decipher the Indus script as a form of Dravidian language, notably by Fairervis, Knorosov, Parpola and Mahadevan. All have failed and all are mutually incompatible, leaving little hope for a Dravidian reading. There have been at least 200 proposed decipherments, no two of which are mutually compatible, and none can be said to show the script as a form of proto-Sanskrit either. So the question must remain open as to the language of the Indus-Saraswati region.

4. p. 212, line 833-834

Delete indicated: " Later in the Vedic period, new royal and commercial towns arose along the ~~Ganges (aka Ganga)~~, India's second great river system."

Replace with: "....along the Ganga (British "Ganges"), India's second great river system."

Justification: This is an instance of not using the most recent scholarship, but instead using colonial era names for Indian places and natural features. "Ganga" is the proper name of the river and students should learn it, just as they should learn that Madras is now Chennai and Rangoon is now Yangon. There is no need to perpetuate these colonial names and the attitude behind them in the Framework. Students should instead be taught the formal and modern

names of geographical features,.

5. p. 212, line 834-836

Delete: ~~"In this era, Vedic culture emerged as a belief system that combined the beliefs of Indic speakers with those of older populations."~~

Replace with: "By 600 bce the social, religious and philosophical ideas and practices central to early Hinduism are fully evident and in continuity with the Harappan culture, the teachings and ceremonial worship described in the Vedas, and elements from the non-Aryan tribal people mentioned in the Rig Veda."

Justification: While we appreciate the dropping of the word *Brahmanism*, this sentence is still a restatement of the Aryan Invasion theory, which has already been acknowledged in line 831 as in dispute. It states there were "older populations" (which the students will assume to be the people of the Harappan civilization) combining their beliefs with the Indic speakers (which the students will assume to be the "newer population"). Better to fully explain the complexity of the historical situation, which was the result of multiple elements, and not the debatable mix of older and newer populations.

6. p. 213, lines 843-844

Delete: " Brahman, an all-pervading divine supreme reality, may be manifested in many ways, including incarnation in the form of Deities."

Replace with: Brahman, the all-pervading divine Supreme Reality, manifests as the various Deities with multiple names and forms.

Justification: The previous sentence talks about monism, now we are talking about the personality aspect of the Supreme God as understood in Hinduism.

Incarnation is the wrong word here, because in Hinduism *incarnation* (*avatar* in Sanskrit) usually refers specifically to the ten incarnations of Vishnu as Krishna, Rama, etc. Brahman does not "incarnate" as Shiva, Vishnu or other Deities.

7. p. 213, line 855

After "Dharma consists of natural, universal laws that underlie every person's duty towards themselves, their family, their community and nation."

Add: Fulfilling dharma is one of the four primary goals of human life, along with kama (love), artha (wealth) and moksha (oneness with God).

Justification: Others have pointed out that we are missing the *purushartha*, or four human goals of traditional Hinduism—dharma, kama, artha, moksha. We concur that this is a useful perspective which gives the student a full picture of Hinduism as encompassing all aspects of human existence.

8. p. 213, lines 855-858

Delete indicated: "Success or failure at existing in harmony with dharma determines how many times an individual might be subject to reincarnation, or repeated death and

rebirth at either lower or higher positions of moral and ritual purity."

Justification: We have multiple objections to this terminology, "lower or higher positions of moral and ritual purity." First, "moral purity" is a term from Christian theology that is emphasized in the New Testament as more important than "ritual purity," which is emphasized in the Old Testament. However, neither of these concepts is present in the descriptions of Judaism or Christianity, and we don't see why these Abrahamic terms should be applied solely to Hinduism. Ritual purity is also a major aspect of Islam, but nothing is mentioned about that in the Framework. By way of background, Wikipedia lists ten religions with concepts of ritual purity. In particular, it states of Judaism, "The Hebrew Bible has many rituals of purification relating to menstruation, childbirth, sexual relations, unusual bodily fluids, skin disease, death, and animal sacrifices."

The implication in lines 855 to 858 is that, for Hindus, birth in a higher jati is a requirement for attaining oneness with God and hence freedom from rebirth. This is simply not true. There are myriad examples of God-Realized Hindu saints who were from the lowest jatis--Kabir, the weaver, just for one.

It is adverse reflection to single out Hinduism, and only Hinduism, with this focus on ritual purity, which is even repeated in lines 877 to 878 (addressed below).

9. p. 214, lines 870 to 872:

Add to description of Brahmins: The Vedas also describe four main social categories, known as varnas, namely: Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers).

Add: Brahmins (priests, scholars, advisors to the king)

Justification: The brahmanas were regarded as the custodians of both spiritual and secular knowledge. As the most educated class, they were engaged not only with the religion, but with scholarship in general and as advisors to the kings and administration of the region.

10. p. 214, lines 872 to 874:

Delete: "~~A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself.~~"

Replace with: "A person belonged to a particular varna not by birth itself, but according to their nature and professional abilities."

Justification: Other Hindus who submitted edits questioned this sentence (provided originally by us) as unclear. They pointed out good conduct is expected of everyone of every varna. "Professional excellence" was found somewhat opaque. So we have proposed a revised wording which gives a more complete picture of the concept of varna.

11. p. 214, lines 874-876

Delete: "~~In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the "Untouchables," who did the most unclean work, such as cremation,~~"

disposal of dead animals, and sanitation."

Replace with: "In addition, by 500 ce or earlier, there existed certain socially and economically disadvantaged communities who did the most dirty work, such as cremation, disposal of dead animals, and sanitation. These communities were considered unclean because of their occupation. In the present day, their situation has changed both legally and socially, as it has for similarly disadvantaged communities in the West."

Justification: There are two issues here. The first is the well-meaning IQC edit to change "this system" (meaning the caste system) to "the jati system." The problem with that is this community that performed the lowliest work very much existed within the jati system, i.e., they were endogamous, self-governing groups. The edit was intended to eliminate the word *caste*, and this is something we endorse, but you can't replace *caste* with *jati*. We recommend just dropping "outside the jati system."

Second, the practice of untouchability was outlawed in Article 17 of India's constitution in 1950, and it is considered illegal to call anyone an Untouchable under a law most recently updated in 2014. We should not perpetuate the term *Untouchable* in the schools. Especially we must consider the situation in which a Hindu student comes from one of these communities who would then face discrimination by his or her classmates. The legal term used in India for these communities is "scheduled castes and tribes" in the English version of the law. In the Hindi version, the term is "anusuchit jati." "Scheduled" means that the specific jati is listed on a "schedule" of jatis of this socio-economic level. In this sense, a "schedule" is an appendix to a formal document or statute, especially as a list, table or inventory. We realize that *scheduled* is a legal term, and may sound peculiar to American students, but we should not perpetuate the term *Untouchable*.

We recommend the use of the term "socially and economically disadvantaged communities" instead of "Untouchables." It could also be mentioned that, "In the present day, their situation has changed legally and socially, as it has for similarly disadvantaged communities in the West. At India's Independence, the constitution established an extensive system of "reservations" similar to America's affirmative action programs but much more extensive and binding. These programs include education, government jobs and even allotted political representation. As a result, there has been a substantial reduction in poverty for these communities.

We recommend the use of the term "socially and economically disadvantaged communities" instead of "Untouchables." It could also be mentioned that, "In the present day, their situation has changed, especially for the educated, as it has for similarly disadvantaged communities in the West."

Third, it is adverse reflection on Hinduism to mention this relatively small (though decidedly disadvantaged) group when there is no parallel mention of slavery under Judaism, Christianity or Islam, even though the condition of their slaves was far worse than that of the scheduled castes of India.

12. p. 213, lines 877 to 878

Delete: ~~"Relations between classes came to be expressed in terms of ritual purity or impurity, higher classes being purer than lower ones."~~

Justification: As already argued in edit 8, there is no reason to focus on ritual purity in Hinduism when there is no similar focus on it for other religions. In what society do the higher classes not consider themselves more "pure" than the lower ones? Characterizing Hinduism, and no other religion, in this manner is adverse reflection.

13. p. 213, lines 878 to 881

Delete: ~~"This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life."~~

Replace with: In this class system, the jatis interacted socially and economically with each other, but normally kept within their communities in matters of intermarriage and inter-dining.

Justification: The use of phrases such as "especially complex and formal," "numerous customs and prohibitions" and "distinct from one another in daily life" are all prejudicial. The customs of no other culture are described in such a negative manner. We recommend a simple statement of the situation without the added emphasis. Further, the statement "distinct from one another" could be taken to mean people did not interact on a social and economic level. Obviously people of each jati interacted with the other jatis, how else would they get their food, their clothing, their furniture, their house built, their hair cut or their dead cremated? The system was a functional division of labor, not a complete separation of people from one another.

14. p. 213-4, lines 881 to 883

Delete: ~~"Over the centuries, the Indian social structure became more rigid, though perhaps not more inflexible than the class divisions in other ancient civilizations."~~

Justification: Having eliminated the unnecessary wording in 10 and 11, it is no longer necessary to offer this half-hearted apology for the structure of Indian society.

15. p. 214, lines 883 to 886

Delete: ~~"When Europeans began to visit India in modern times, they used the word 'caste' to characterize the social system because of the sharp separation they perceived between groups who did not intermarry and thus did not mix with each other."~~

Replace with: When the Portuguese first visited India in modern times, they used the word *casta*, meaning "race, lineage or breed," to name the social system of the jatis. Our English word *caste* comes from *casta*.

Justification: There is no need to again negatively characterize India's social system as "sharp separation," etc., as the system has already been defined in a neutral manner in edit 11. We need only explain the origin of the English word *caste*.

In the just-published (Dec., 2015) "The Caste Connection On the Sacred Foundations of Social Hierarchy," by Jakob De Roover and Sarah Claerhout, Ghent University, Belgium (available at https://www.academia.edu/19752142/The_Caste_Connection_On_the_Sacred_Foundations_of_Social_Hierarchy) the authors examine the origin of Western condemnation of the caste system (pp 32-33):

"By conceptualizing caste as an institution founded in false religion, the Protestant Reformation established our current notion of 'the caste system' as an immoral social institution rooted in Hindu religion.

"Today, the conviction that Hinduism sustains the caste hierarchy continues to generate strong moral judgements about Indian culture. These commentators ignore the fact that both their descriptions of 'the facts' and their normative judgements rely on a background cluster of ideas deeply rooted in Christian doctrine.

"Our hypothesis is that the components of the contemporary conception of 'the caste system' derive from clusters of ideas inherited from the Reformation and its theological reflections on the relation between religion and social order. Protestant concepts and moral judgments entered the intellectual world of early modern Europe and circulated there as commonplaces soon considered self-evident. These conceptual clusters gave shape to the European observations about caste in India. The resulting conceptions of 'Hinduism' and 'the caste system' did not disappear when the social sciences developed but instead live on to this day."

The paper complements *The Nay Science* by Vishwa Adluri and Joydeep Bagchee (published by Oxford University Press, 2014), which also investigates the origins of the Western view of India in the Protestant Reformation.

16. p. 214, lines 887 to 889

Delete: Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the "caste" label offensive.

Justification: This statement is factually incorrect, apparently an attempt to further stigmatize the social system of India. Social scientists do *not* use the term *caste* to refer to the slave-holding society of the American South. We consulted on January 4, 2016, with Dr. Ronald L. Davis, Professor Emeritus of History, California State Northridge, an expert in southern American history. He stated, "No historians of southern culture and law use the term 'caste' in discussing U. S. slavery. Historians of slavery recognize that the idea of caste is simply non applicable to slavery as practiced in the U. S. South, which they see as an entirely different social order rooted in the concept of holding humans in bondage as property."

In our research, we found social scientists are quite specific in their definition of slavery, caste, class, etc., as can be found in any college sociology textbook. Typical, for example, is chapter six of the text, *Social Stratification*, by Steven Barken, professor of sociology at the University of Maine and available on line (<http://2012books.lardbucket.org/books/sociology-brief-edition-v1.1/s09-01-systems-of-stratification.html>), where four systems are listed: slavery, estate

systems, caste systems and class systems. He defines slavery as "the ownership of people."

17. p. 214, lines 889 to 892

Delete: ~~Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste.~~

Justification: In the absence of a statistical study--and we have found none, this sentence is speculation and not a statement of fact. Anecdotally, it is consistently reported that Hindus in India do indeed identify with their jati; the US experience is less clear. Furthermore, what is the justification for the State of California implying there is something inherently wrong with a Hindu identifying themselves as belonging to a jati? In this day of ancestry.com, everyone is seeking out their roots.

18. page 246, line 280 (of grade seven)

Add after "...new religion more accessible to non-Jews:" "Slavery, common in Jewish society, continued under the Christian religion, where slaves who converted to Christianity were instructed to submit themselves to their owner, even if he is harsh (as in 1 Peter 2:18), and be subject to punishment as instructed in Luke 12:47: 'And that slave who knew his master's will but did not get ready or act according to his will, will receive a severe beating.' Students discuss how even when Christians became the religion of a region's rulers, no effort was made to end the practice of slavery among them until the 17th century, and Christian justification of the practice continued through the 19th century."

Justification: We offer this edit in case our edits 12 through 17 are not adopted in substantial manner. Our main issue is the inequitable stress on social structure for India and Hinduism. We have gone through the draft narrative and find that no mention is made of social hierarchy in the narrative's section, "Ancient Israelites," pages 210-204, lines 571-631, or in the section, "Persia and the World of Islam," pages 253 to 264, lines 445-670. For the section "Rome and Christendom," pages 240 to 253, lines 167-443, social hierarchy is mentioned for medieval times on page 251, lines 385-396, but not in the context of religion. We note that social hierarchy is described for Mesopotamia, Egypt, Greece, China, Rome, Japan, and Mayan society.

Our point is this: if it is insisted that India and Hinduism be subjected to such negative reference, then fairness dictates that the texts bring in similar historical facts of other faiths.

The *Encyclopedia Britannica* entry on slavery covering all the Abrahamic religions at once (<http://www.britannica.com/topic/slavery-sociology/Slave-culture>), states:

"The attitudes of the world's great religions toward slavery are of special interest. The Judeo-Christian-Islamic tradition has been the most tolerant of slavery. Judaic and Islamic canonical texts refer frequently to slavery and treat it as a natural condition that might befall anyone. But they view it as a condition that should be gotten over quickly. Islamic practice was based on the assumption that the outsider rapidly became an insider and consequently had to be manumitted after six years. New Testament Christianity, on the other hand, had no

prescriptions that slaves be manumitted. Canon law sanctioned slavery.”

19. page 256, line 516 (seventh grade)

Add after “...dominated politically, socially, and culturally by men:” “Muslim people were divided into social groups based on power and wealth. At the top were government leaders, landowners, and traders. Below them were artisans, farmers, and workers. The lowest group were enslaved people. As in other civilizations, slavery was widespread. Because Muslims could not be enslaved, traders brought enslaved people from non-Muslim areas. Many of these people were prisoners of war.”

Justification: The above text is taken from pages 192-3 of one of the five books approved for 7th grade social studies in 2006, *Discovering Our Past, Medieval and Early Modern Times* published by Glencoe. This passage was not contested by the Muslim community during the 2005-2006 adoption process and no edit was made to it in the final list of edits of February 27, 2006 (hssnotice022706a1).

Our Hindu children are bullied by their classmates for the system of varna and jati—as testified to at the IQC meetings—in part because the social iniquities of other religions go unmentioned. This is unfair, and it was unjustified (at the Oct 8/9 meeting) for the section on caste to be expanded by hundreds of words, when not one word was added anywhere else in the narrative on social injustice in any other religion.

Social hierarchy is a natural consequence of social-economic stratification and is seen in every society to this day. If anything, the Indian jati system was more fair in that the lowest classes were not slaves, but independent, self-governing groups.

20. ADD after p. 215, line 892 (...rather than a religious belief), on social reform

“Bhakti saints in the 14th and 15th centuries, such as Ramananda , Kabir and Chokhamela (of a low jati) did not directly oppose the jati system, but preached that one’s jati is no barrier to the worship of God. Organized efforts to reform the system only began in the 19th century. Oddly enough, those efforts came about as a result of British attempts to take a census counting the number of people in each jati, as well as to rank the jatis according to relative social status. This effort changed a system that was loose and fluid into one that was fixed and hierarchical. It also turned what was a community-level organization into political blocks vying for influence. With Indian Independence in 1947, discrimination on the basis of jati was outlawed.”

Justification: Nicholas Dirks, now chancellor at UC Berkeley, has argued in his book, *Castes of Mind, Colonialism and the Making of Modern India*, that Indian caste as we know it today is a “modern phenomenon,” as caste was “fundamentally transformed by British colonial rule.” According to Dirks, before colonialism caste affiliation was quite loose and fluid, but the British regime enforced caste affiliation rigorously, and constructed a much more strict hierarchy than existed previously.

We would also point out that efforts to reform slavery in the West similarly began in earnest only in the 19th century, about the same time as the rise of democracy and the right to vote,

which brought slavery into focus.

21. p. 215 lines 894-898

Delete indicated: "~~Although ancient India was a patriarchy~~, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men. They participated equally with their husbands in religious ceremonies and festival celebrations. Hinduism is the only major religion in which God is worshipped in female as well as male form."

Replace with: "In ancient India women had a right..."

Justification: According to the Encyclopædia Britannica (2007) entry on matriarchy, and other sources, most anthropologists hold that there are no known societies that are unambiguously matriarchal. Why, therefore, should India be characterized in this fashion when patriarchy was the usual pattern in ancient times? No such stress was made in the narrative for other societies or religions. In fact, the only other place the word *patriarchy* appears in grades 6 to 8 is on page 194 with reference to Mesopotamian society, with *patriarchal* used to describe Muslim society on page 256, line 515. The word does not appear even once in the grade 9 to 12 narrative, despite describing patriarchal societies. This is adverse reflection on Hindu society, a gratuitous and unnecessary statement. And it is historically inaccurate. It is this disparate treatment of Hinduism, which is glaringly apparent in the classroom, that the youth are complaining about in their testimony.

Practically speaking, we realize inserting an edit (see edits 22 and 23) on patriarchy and the rights of women in Christianity or Judaism would involve a lot of discussion, hence our simple solution of just removing "Although ancient India was a patriarchy..." This small deletion solves the problem.

22. p. 202, line 596 (sixth grade)

Add after "commitment to study:" Judaism was a patriarchy in which family law favored men over women. For example, in biblical times, a man could divorce his wife, but a wife could not divorce her husband without his consent. It was rare for women to own property, and men and women prayed separately at the temple.

Justification: If edit 21 to remove the statement on patriarchy for Hindu women is not granted, then we request this edit be added to achieve parity in the presentation of Judaism.

23. p. 246, line 283

Add after "...and women:" "Although ancient Christianity was a patriarchy and all the apostles were men, several women were prominent, especially Mary, mother of Jesus. Until modern times, Christian women had few property rights and were subordinate to men. Still today women are not allowed into the Catholic priesthood, the religion's largest denomination."

Justification: If edit 21 to remove the statement on patriarchy for Hindu women is not granted, then we request this edit be added to achieve parity in the presentation of Christianity.

The existing narrative on Christianity and women is misleading as to the position of women in the religion, as it makes no mention of their rights or their expected submission to men. Page 246, lines 282 to 284, currently read: *"The church communities welcomed new converts without consideration of their political or social standing, including the urban poor and women. Upper class and influential Romans who converted appear to have been predominantly women, and some of them assumed leadership positions."*

In the absence of any accurate statement about the rights of women in Judaism or Christianity, our Hindu youth (as well as the Muslim youth) are unfairly put on the defensive in a situation where the majority of their classmates are likely to be Christian. By making some students seem inferior due to their race, sex, color or creed we are not only violating Education Code sections 51501 and 60044, but also failing to provide our students with an equal footing to learn and succeed in school and beyond.

24. p. 215, after line 898

Add: "Students learn about Parvati, Saraswati, Lakshmi and other Goddesses and how They are regarded as 'Shakti,' or Divine power, in Hindu philosophy. Students also learn about great Hindu women of the time such as the ancient philosophers Gargi Vachaknavi and Maitreyi, two literary contributors to the Rig Veda, as well as female protagonists in the Ramayana and Mahabharata epics, such as Sita, Draupadi and Savitri."

Justification: IQC Co-chair Honig suggested we offer an addition to the narrative giving examples of great women in Hinduism, which in the Hindu way of thinking includes the Goddesses. The function of a Goddess as Shakti, or power, reveals a unique, important and positive Hindu perspective on the feminine.

25. p. 263-4, lines 688 to 639

Delete: ~~Sanskrit became the principal literary language throughout India.~~

Replace with: "Sanskrit became the standard language of communication, composition, and intellectual and artistic production for religion, law, diplomacy and literature, not only among Hindus but also Buddhists and Jains. This was true not only for India but for the regions beyond India, especially Southeast Asia, where the Sanskrit epics Ramayana and Mahabharata were very popular."

Justification: Sanskrit was far more than just the language of literature; it permeated the culture of not only Hindus but also Buddhists and Jains. The influence of Sanskrit is remarkable, plausibly encompassing nearly half the world's population in this time period, from Indonesia to Afghanistan.

26. Seventh Grade, p. 257, lines 525 to 526

Delete indicated: Muslims did not force Christians or Jews, "people of the book," to convert, but people of other religions were ~~sometimes forced to convert.~~

Replace with: ...but people of other religions were forced to convert most of the time in

India as well as in other countries such as in central Asia.

Justification: The present wording downplays the scale of forced conversion of Hindus and other people under Muslim rule, which was the usual pattern, especially between the 8th and 15th centuries.

27. Add after p. 265, line 712 (...and Ramanada) for 7th grade on notable women

"Students learn about other great women saints of this time, for example, Andal of Tamil Nadu and Lalleshwari of Kashmir, as well as later ruling queens, such as Rani Lakshmibai and Rani Durgavati. Students also are informed of the Hindu matriarchal societies of Kerala and Meghalaya."

Justification: Same as for edit 22, inclusion of more great women for this historical time period, as suggested by the IQC co-chair.

28. Seventh Grade, p. 307, lines 1549 to 1551

Delete indicated: "A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism was founded by Guru Nanak, a social reformer ~~who challenged the authority of the Brahmins and the caste order.~~"

Replace with: "A new world religion, Sikhism, was founded in 1469 in India. Sikhism was founded by Guru Nanak, a social reformer who stressed the personal worship of God, the equality of all people and challenged the power of the Mughal empire."

Justification: First, we object to the use of the word South Asia as a backward projection of modern classifications. The area in question was "India" at the time. Second, the revised wording on equality eliminates the adverse reflection which is otherwise implied in "caste order," as caste in India is obviously associated with Hinduism. As well, this statement on Nanak's view of caste lacks supporting evidence. We recommend keeping "challenged the power of the Mughal empire" as an historically characteristic feature of the development of the Sikh religion. It is comprehensive and accurate, and we believe very much in line with the Sikh view of their own history.